

friends of the North pray night and day for the maintenance of peace. They deprecate a war with the United States as fraught with possibilities of evil to the great cause of union and emancipation which stands first and highest in the estimation of Mr. Sumner. A war with the United States would have as few chances of popularity as any war could have; but who can perfectly trust themselves or their countrymen when war is so near? Who would like to give bail that when the sparks of hostility are once kindled, a conflagration will not follow which political principle and humanity would long be unable to extinguish?

As an American and a patriot, we cannot expect Mr. Sumner to remain unmoved or silent when the honor or the interests of his country are imperiled, but as a Christian and a philanthropist—grounds of sentiment and action common to good men of all countries—was he a right to ask him to use his influence for the maintenance of peace. Our sympathy with him as the eloquent advocate of the claims of the negro people, and of the cause which he has at heart will be pushed nearer to a triumphant issue by espousing a policy which it is hard to distinguish from that of the New York Herald? The infamy any cause obtains by being advocated in the columns of that journal is a sufficient bar to its success; but there is no knowing what success it may win when invested with the weight of character and the charms of eloquence which none of his countrymen can more readily impart to it than Mr. Sumner. The conduct of a foreign government is seldom so bad as to be incapable of being viewed in a light more or less favorable. Our Foreign Relations Act is obscure, and not easily applied. This evil may be remedied when Parliament meets, if the judgment in the case of the Alexandria should be confirmed in the Law Courts, but for the present we must battle with it as well as we can. The seizure of the Alexandria, and the toppling of the Wilkes, are, in our opinion, the most disgraceful acts of the South, as indicated by the recall of Mr. Mason. On one point at least we must be in concert. Let us strive by all means in our power to maintain peace between the two nations till the storm has blown over, and we are again moved to examine in a quiet haven.—*Manchester Times and Examiner.*

"A FREE UNITED REPUBLIC."

This was the title of an eloquent lecture given in the Corn Exchange, yesterday evening, by the Rev. W. H. Channing, from Washington, and nephew of the famous Doctor Channing. There was a large attendance. Amongst the gentlemen and ladies who were present were Messrs. W. L. Garrison, W. L. Butterworth, T. B. Wilkinson, S. Watts, Jun., E. O. Greening, J. R. Cooper, J. H. Estcourt, Hugh Warburton, C. Duffield, Craston, Rev. T. G. Lee, Rev. A. Bertram, J. Morgan, W. Freeston, and Dr. Parkhurst. Mr. F. Taylor, the chairman, introduced the lecturer.

The Rev. W. H. Channing, who was enthusiastically applauded on rising, said, before commencing his lecture, he wished to make a personal allusion. An advertisement had appeared in the local papers asking why the lecturer had foregone his duties as a citizen of a republic; the imputation being that he had shunned those duties in coming to Manchester to advocate the cause of that republic. He should be very glad to see the writer of that advertisement, side by side with him on the platform. (Cheers.) To treat a stranger visiting the city by giving utterance to such an insinuation was a mean and contemptible act. (Cheers.) To honest men he begged to explain:—(A Voice: "Oh, never mind that; he is not worthy of notice.") Nevertheless, he begged to explain that the law of enrolment made the limitation of age to those who should be enrolled forty years, and he regretted to say he had passed that limit—(loud cheers) for he should very much rejoice, although a Christian minister, to be so enrolled, and he would have been very glad to have the opportunity to take that place. (Loud cheers.) When Washington during the last summer was threatened with invasion, it was his privilege to advocate the enrolment of a volunteer regiment, and for being the first to do this, he was allowed to write his name first on the roll of volunteers. (Loud cheers.) Never would he have come across the water, unless with the full assurance that the crisis of the war was passed. (Enthusiastic cheering.)

A placard had met his eyes on arriving here, issued by the Southern Club, and he would point out to them the sophistry with which it was clothed, and sought to stifle the atmosphere of truth to the working men of Manchester. (The lecturer, amidst hisses and derisive laughter, here held up the large placard placed to which he referred.) He proved that it was a mere fallacy to say that the war resulted from the question of the tariff. (Loud cheers.) The hypocrisy and insincerity of those who spoke of the atrocities which had been committed by Northern generals, while they ignored those on the other side. In illustration, several instances were given of cold-blooded shooting and whipping to death by the Confederates, showing that they had been maintained by the barbarous influences of slave institutions.

Confederate sympathizers said that they were the friends of a full day's wages for a full day's work, but it could not be understood that men of common sense believed and non-sensical men did not. It was well known that this war was originated by the cotton-growing States, for the very end of perpetuating their "peculiar institution," and they held out to France and England, in order that they might be recognized, the threat that the workmen engaged in the cotton trade would strike. (Loud cheers.) The withholding of the cotton recently was but a practical proof of the pressure these Southern States wished to put upon the English and French governments, to induce them to recognize the Confederacy. (Cheers.) The honest working men of Manchester and Lancashire, however, were the men who wrote such things as these, and show them that common sense and justice were superior to such shallow sophistries. (Loud cheers.)

The leaders of thought in this country were all with the cause of the Union, among them being that great man, John Bright—(prolonged cheering.) Richard Cobden, and W. E. Forster, of Bradford. (Renewed cheering.)

It had been said that the Southern States had a right to secure their independence, and Earl Russell uttered once that pointed phrase which had run the rounds of the papers, and had been carried from lip to lip, because it was seemingly brilliant in its phraseology—"The North is fighting for empire, and the South for independence." This sentence was taken up by honest, no doubt, and earnest men and women, who believed it was true; but he felt bound to prove that it was not so, and to show how deep was the "oppression" of these States that they were fighting for independence. (Derisive laughter.) For 64 years these oppressed people had held power in the United States against all odds of power on the other side. It was an utter farce to say that these men were struggling for independence. (Loud cheers.)

The whole meaning of the war was this, that a slave oligarchy, who had held the power of the United States government in all its different departments almost from the very organization of the republic, saw by the gradual development of the free population, and by the decade of the census of 1850, that the time had come when they had lost their power once and for ever, and simply became a minority, they staked their all upon one of two things—either to conquer the republic, and make a universal slave republic, or to break up the republic, and on the ruins rear a slave empire. There was no other meaning in the war. (Cheers.) The slave oligarchy at one time thought they had won the desperate game for which they played; but where was the independence of the country? This war was a plot; a plot in the sense of a mean con-

spiracy concocted in the dark; a plot hatched in a cockatrice's den; a plot got up in a place where men came in silence, and whispered, and they dared not publish abroad; and a plot by the very men who were entrusted under their own solemn oaths to be guardians of the liberty of the republic. ("Hear, hear," and cheers.) And this plot was for the perpetration and extension of slavery, as acknowledged by the Southern leaders; and if Abraham Lincoln had allowed it to go by in default, he would have been branded in all after ages as an infamous man. (Cheers.) The Northern States attempted for a long time to avert the war, until that fatal shot at Fort Sumter sealed the doom of the slave power. Thus far, Mr. Lincoln drove steadily kept all his constitutional obligations, and had not broken a single law, and had been perfectly consistent with himself, and with the advancing liberation of the long-oppressed slave race, which was sternly demanded by Providence, and by events which no human arm could command.

The selfish prejudices against the colored race ought to be entirely dispelled, for those who were singled out as types of the African race were no types at all. It was not sufficiently known on this side of the Atlantic, that the very first act of the American Government, after the issue of the proclamation of freedom in 1863, was to prepare for the organization of the free slaves. The facts were, that a commission was appointed by the President to go through all the districts where those slaves were located, to search out and study their condition, and organize them into bands of workers, and plant them on the estates that were deserted by their former masters. General Thomas, the Adjutant-General of the United States, and other officials, were sent last spring through the whole of the Mississippi valley; and when General Thomas made his last report, he testified that there were seventy plantations in that valley, and that the slaves were being organized by these freed slaves under the guidance of the Government authorities. (Cheers.) He would undertake to promise the cotton merchants of Manchester, as he had done those of Liverpool, that before the year was out, there should be in the market a test sample of Sea Island and cotton produced by free labor, and more of it, and (provided the market were not disturbed) at a cheaper rate than any cotton broker had yet sold. (Loud cheers.)

Never was there a grosser delusion than that spread abroad by the slave oligarchy, that it was necessary for the United States to go to war in order to cultivate cotton. Throughout the whole of Texas, were not the Germans and other whites, until the war broke out, raising and sending to the market cotton better and cheaper than the slave-owners in the neighboring plantations? (Cheers.) The expensive mode of culture by slave labor emancipated the slaves, and he assured them there would be no more cotton famines in the world. It was often said to the working men of Manchester, "If you want cotton, recognize the Southern Confederacy." He would say, if you want cotton, tell the slave oligarchy, who were the masters, to recognize your own rights, demand that labor be the world over, free. (Cheers.)

He took this opportunity of expressing to them, on behalf of his nation universally, the admiration with which they looked upon the sacrifices that they had borne so patiently and so firmly, in spite of the temptation of those subtle sowers of discord who attempted to delude them. In spite of these attempts, the cotton operatives had borne, for the sake of freedom, all these privations; and the people on the other side of the Atlantic looked up to God, and thanked him, and then looked across the water, and blessed the people in the cotton districts. In all ages, it would stand upon record, as one of the most magnanimous acts of heroism, that, at such a time as this, the Lancashire people had banded themselves together on the side of freedom, let come what would. They would certainly have their reward; and when the blessed day of liberty came—as come it will—swiftness would be found there was a steadiness in all the influences which now controlled their industry, such as there had never been before, in all these alterations which were regulated by a little clique of men who were studying their own interests, and who were not so much for the good of the country as for the good of the slave. If, in the midst of the civil war, all could be done that had been done, what could they not do in an era of peace?

There had, he believed, been some doubt expressed in this country in regard to the justification of the American government to employ negro soldiers in their armies, and to convert slaves into soldiers. Now, he was not speaking to peace men, or on the ground of peace. He was merely talking to those who looked upon the war as one that had come in the course of Providence as an inevitable event. So he was not worthy of notice. (Loud cheers.) Nevertheless, he begged to explain that the law of enrolment made the limitation of age to those who should be enrolled forty years, and he regretted to say he had passed that limit—(loud cheers) for he should very much rejoice, although a Christian minister, to be so enrolled, and he would have been very glad to have the opportunity to take that place. (Loud cheers.) When Washington during the last summer was threatened with invasion, it was his privilege to advocate the enrolment of a volunteer regiment, and for being the first to do this, he was allowed to write his name first on the roll of volunteers. (Loud cheers.) Never would he have come across the water, unless with the full assurance that the crisis of the war was passed. (Enthusiastic cheering.)

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The resolution was carried unanimously.—*Manchester (Eng.) Times and Examiner.*

The Liberator.

BOSTON, FRIDAY, OCTOBER 16, 1863.

A VOICE FROM THE SOUTH.

ADDRESS OF JUDGE HESTAND AT TREMONT TEMPLE.

There was an immense gathering on Monday evening, at Tremont Temple, the occasion being the delivering of an address by Hon. E. H. Hestand, Justice of the Third District Court of the city of New Orleans, having been invited thereto by many leading citizens in a communication, which, with Judge Hestand's reply, has been previously made public. Every part of the spacious edifice was thronged; and for a considerable time before the hour fixed for the commencement of the exercises, the band of the Second Cavalry regiment, stationed in the northern gallery, played, in a style to elicit the approbation of the audience, some fine music. At half past seven o'clock, Judge Hestand came upon the platform, accompanied by Thomas A. Dexter, Esq., Hon. Josiah Quincy, Jr., Hon. John G. Palfrey, Dr. Jacob Bigelow, Hon. Alexander H. Rice, Hon. Stephen Fairbanks, and a very large number of other well-known citizens, who occupied the entire platform when seated.

Hon. George B. Upton presided, and after a few introductory remarks presented Judge Hestand, who, coming forward, was greeted with a perfect tornado of cheering, which was long protracted.

Judge Hestand said that to where he then was would have been, a short time antecedent to the present occasion, one of the most unexpected events of his life. He spoke to-night, after a residence in New Orleans since 1829, (having removed from Indiana at that time,) and after a slaveholding experience dating back to the period when he first became old enough to own property.

He described the origin of American slavery, which he said first began in Louisiana, remarking that in his judgment the system was the purpose of One who is above human comprehension, but expressing his belief that the plans contemplated by Divine Providence in establishing and perpetuating slavery were about to be consummated, and that slavery was soon to perish from off the face of the continent. He cited, as proof of his argument, the history of the Israelites, and compared their servitude, and subsequent progress and exaltation, to what may be considered a parallel in the case of the enslaved American slave. He said, slavery was doomed before he was, and in a few years would have fallen to pieces of itself. The slaveholders used to check the downfall of the institution in the Kansas struggle of 1856, but not succeeding then, ever afterwards sought to inaugurate a war to build up a government for themselves, whereof the chief cornerstone should be slavery—a basis, said the speaker, upon which no government ever did or ever can stand.

In 1850, in South Carolina, these attempts began, but the patriotism of the country was too much for them; but they nevertheless continued, in a Jesuitical manner, their plotting, industriously disseminating the doctrines of secession; carefully, however, like one walking upon ice which he thought might momentarily prove insufficient in strength to sustain him. The progress of this spreading of ultra-slavery ideas was materially enhanced by the election, in 1852, of Franklin Pierce, who, said Judge Hestand, "was as well informed concerning the plans of the rebels as I am."

He described accurately the advantages gained by the Southern during the administration of Mr. Pierce, and also under the rule of his successor, Mr. Buchanan, whom the speaker denominated "the arch traitor." The Charleston Convention was broken up in accordance with pre-determined plans on the part of the South; and at length, when the telegraph announced the result of the last Presidential election, the South said, "Now is our time;" and from that day the Southern men who dared to stand up for the Constitution and the Union was denounced as a subversive, or, worst of all, "an abolitionist"—the latter epithet being considered there as more degrading than that of horse-thief, vagabond or murderer—and the design of immediately seizing upon the property and forts of the United States was thenceforward no longer mentioned in secret.

The secession of Louisiana and the raising of rebel armies in that State were referred to. The Union men of the South adopted the policy of bowing like the reed before the storm, expecting to stand erect again when the calm ensued, rather to resist like the oak, and be torn to pieces by their opponents. The Union men agreed that when the first gun should be fired upon Fort Sumter, from that moment the institution of slavery would begin to go down, and would go down forever. No arguments were listened to, however, and the work went on for the first year of the war.

It is a law equally of nations and of nature, that if an institution exists in any country under the control of a few individuals, to be used detrimentally to the peace of the government, it is the right and the duty of that government to abolish and destroy it. To this idea the United States government seemed to awake at the beginning of the second year of the war; and the proclamation of emancipation was styled by the speaker as being a severe blow to the rebellion than all the Federal victories combined. Since arriving in Boston, he remarked that he had heard the constitutionality of that edict brought into question. Boston is called, *par excellence*, the Athens of America, and on the present occasion he desired to say, as Paul did to the Athenians of old, "I perceive that you are too superstitious." He then said that he felt just as certain of the constitutionality of the proclamation as he was that the sun would rise to-morrow morning, or that there was a God in heaven.

He referred to the wisdom of those who framed our Constitution, and to the provisions of that instrument conferring upon the President, when acting as military commander, powers almost dictatorial. The experience of nations must be the only guide to the President or military commander of any country during the exigencies of war; and the familiar argument was mentioned, that slavery ought not to form any exception to the causes of trouble which it is in the power of the President, acting in his military capacity, to remove.

To the argument frequently mentioned, that the proclamation cannot be enforced, or, if it can, that the presence of the Federal army will be needed to permit such a result, the speaker said: "Suppose the last battle of the war is fought to-night at Chattanooga, and peace is to be speedily declared. The transition from a state of war to that of peace cannot be effected momentarily, and during the interim military law must govern the entire South, carrying into effect irresistibly the proclamation of the President, and liberating every slave in the country." He observed that recent conversations with President Lincoln might not be made public at the present time, but he felt at liberty to say, that, from intercourse with that gentleman, he was fully persuaded that the proclamation would never be abrogated nor retracted.

He commended the Federal army for their benevolence toward the newly liberated of New Orleans, and exulted in the fact that the man sent of Heaven to restore order to their distracted population and feed the poor. He likewise warmly complimented Gen. Banks, saying it was glory enough for one State to send two such men from within its borders. In conclusion, he said that the scenes of the evening would be among the proudest recollections of his lifetime, and he returned to the people of Boston and Massachusetts his warmest thanks for their kindness to him, while he bade them a regretted farewell.

Judge Hestand spoke for about an hour and a half, and was repeatedly interrupted by enthusiastic and prolonged applause. He has been a resident in New Orleans for upwards of thirty years, and has been during that time a slaveholding Democrat. His address was well delivered, and evidently made a very powerful and pleasing impression.

LONDON ON-DITS.

LONDON, Sept. 25th, 1863.

DEAR GARRISON,—Thinking that perhaps another letter might be acceptable to your readers, touching important matters now transpiring in this great metropolis, especially and primarily the transference to a more congenial clime, of that bloated Virginian "flesh-pot," yelped, Confederate minister, Jeff. Davis's own appointed one, the thick-skulled, oligarchical swell of fugitive slave law notoriety; the insolent, intolerant, overbearing, domineering slaveocrat; the insulter of Northern senators, statesmen, and clergymen; the prince repudiate of Old Dominion Rebellion, JAMES M. MASON. His exit, and the causes which have led to it, are thus chronicled in the *Daily Star* of this morning:

"We publish to-day the letter in which Mr. Mason announced to Earl Russell his intention to leave London. Jefferson Davis, it seems, believes that the government of Her Majesty has determined to decline the overtures made through Mr. Mason, for establishing friendly relations with the Confederates, and therefore, thinks the longer stay of that individual in London would be neither 'conducive to the interests nor consistent with the dignity' of the Richmond Government. The *Index*, the Confederate organ in London, however, hints that there is a further reason than that alleged in the letter for Mr. Mason's withdrawal. France has, it says, no more than England in the way of recognizing the South; but Jefferson Davis has always been courteously received by the French Government, and had access to the Ministers, while Mr. Mason, after his first and last only interview with Earl Russell, has had nothing but curt replies to all his communications."

He quits our shores disappointed and despairing. The emissary of rebellious slaveocracy has pleaded in vain for our nation's friendship. He departs—a failure, the only success of his mission being the record of our fidelity to a glorious faith, and hatred of a flagrant lie."

Mason's letter reads as follows:—

"24, UPPER SEYMOUR ST., PORTMAN SQUARE, {

September 24th, 1863.

The Right Honorable Earl Russell, Her Majesty's Secretary of State for Foreign Affairs.

MY LORD,—In a despatch from the Secretary of State of the Confederate States of America, dated 4th day of August last, and now just received, I am instructed to consider the commission which brought me to England as an end, and I am directed to withdraw at once from this country.

The reasons for terminating this mission are set forth in an extract from the despatch, which I have the honor to communicate herewith.

The President believes that the Government of her Majesty has determined to decline the overtures made through you for establishing, by treaty, friendly relations between the two Governments, and entertains no intention of receiving you as the accredited minister of this Government near the British Court. Under these circumstances, your continued residence in London is neither conducive to the interests nor consistent with the dignity of this Government, and the President, therefore, requests that you consider your mission at an end, and that you withdraw with your secretary from London."

Having made known to your lordship my arrival here the character and purpose of the mission entrusted to me by my Government, I have endeavored to conform to the wishes of the British Government, and to make known to the Government of Her Majesty its termination, and that I shall, as directed, at once withdraw from England.

I have the honor to be, your lordship's very obedient servant,

J. M. MASON."

Jeff. Davis speaks so complacently of the dignity of his government, it is funny enough for Punch. I've heard of honor among thieves, but the idea of there being either dignity or decency among the piratical, slave-driving villains, who form the Richmond Cabal, is ludicrous in the extreme.

It is curious almost to hear that the ancient orthodox doctrine of a literal hell of fire and brimstone may prove true, that those Southern traitors to God and man, who may escape the halter, may have their pin-flethers thoroughly singed in that boiling sulphurous cauldron.

From a long list of grievances as set forth to the world by the secessionists' own organ, the *Index*, I extract the following, from which you will perceive that those holy men at Richmond, with the eminent saint, Jeff. Davis, at their head, have been sorely tried by the "cold and curt" treatment which their great apostle has received from the English Government. Davis must appoint another day of fasting and prayer, and he had better tell the Reverend Rebel Fathers in God, that their prayers must be more importunate, or the Devil will surely have the whole of them; that up to this time all their pious ejaculations have failed to move the Established Church of England, notwithstanding such lusty, drunken knaves as the Episcopal Prelate of the Southern Confederate Church, the Right Reverend Father in God, Bishop Leonidas Polk, Major-General Jeff. Davis's rabble-crew, have undoubtedly "cried aloud and spared not," in response to every pious prostration of the illustrious martyr, the saintly, repudiating grandeur of Mississippi Bonds notoriety. But to the comments of the *Index*:—

"It will be seen by the extract given in the letter of recital that it is planned by the Confederate President on the ground of the persistent refusal of England to enter into the relations of amity usual between foreign powers—a condition of things which, in the opinion of the President, would make the continuance of his mission 'neither conducive to the interests nor consistent with the dignity of the Government of which he is at the head.' Mr. Sidel, we understand, will remain in France as Special Commissioner to that Government, nor is it to be contemplated that England to enter into the relations of amity usual between foreign powers—a condition of things which, in the opinion of the President, would make the continuance of his mission 'neither conducive to the interests nor consistent with the dignity of the Government of which he is at the head.' 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(Copperhead Outlaw) is said to be not less than
ONE HUNDRED THOUSAND!! Nobly done!

have the honor to be, Sir, your obedient servant
 CHARLES FRANCIS ADAMS
 JOHN BRIGHT, Esq., M. P."

the soil of Cuba. It is the same in the slave being taken from Cuba to Spain, ruling the colonial relations.

battle. The 1st Ohio went into the
men, and came out with 161. The
441, and came out with 207.

ern anti-slavery men led to the village, but the free school pupils were not taken away till 1856.

Oct. 21. **Sept. 23.**

BOSTON

Poetry.

TELL ME THAT SHE'S NOT DEAD!

Tell me that she's not dead! It is too soon!
As well the shadow lies on her brow and cheek,
Tell me that she's not dead!
Her face is cold and pale—her eyelids closed;
On pallid lips a shadowy mystery lies;
Tell me that she's not dead!

Should I be thus, and could my heart beat on,
If she who is my hope, my life, were gone?
Soul of my soul, reply!
Dead in the strength and bloom of her prime!
No, no! O, Heaven! O, God! It was not then—
No, no! not time for her to die!

Speak to her, friend! She may perchance awake;
But do not, I entreat, for Christ's dear sake,
Tell me that she is dead!

Her lips move not! No, no, she cannot speak;
And yet the shadow lies on her brow and cheek.
Tell me that she's not dead!

Dead, dead! And the sun shines, and the stars glimmer,
And men speak calmly! Sure, I but fancy—listen!
Alas! I tell not! I dare, or sleep!

The world moves on; I hear its even tread;
It thinks, cares, toils and hopes, though she be dead,
And goes beyond recall.

Yet it will mention and recall her name:
This is the price it pays—the breath of fame.
For love, hope, life—all, all.

Dead in this hour of danger to the land
She perished life to save! Oh, Death! thy arrow hound
A shining mark hath found!

—Pacific Appeal.

APOLLON SUPPLIANT.

"Uncle Jeff is very miserable!"—Richmond Letter.

As so, no doubt—why, look you, if Macbeth,
With only one foot more on his soul,
Could "sleep no more" justly lapped in soft down,
Nor ever sleep again but through smiles
As pain enforces, or galvanic art
Wrings from the ghastly paller of the dead;
How should this wretch, whose glory victims far
Outnumber all the breaths he ever drew
From his first birth-gasp, hope to close his eyes
For one brief moment's slumber, or caress
His cheek with other than sadronic joy?
Turn where he may, his nostril cannot shut
The faint blood in all the general air,
And not a wind that visits him but breaks
On his quiver as a hell of human groans.

For him whose hand first stained the shuddering earth
With life's most sacred crime, never more
Was there to be peace with his richest foes,
Or amnesty of conscience from within.
Most meet it is, then, that this Cain of Calves,
Whose crimes have drenched a continent in gore,
Shined from innumerable fraternal hearts,
Should see a foe in every human face,
In every hand a scourge, in death itself
No refuge from the Nemesis that haunts
The guilty soul through rounds of despair.
While stands he lifting his red hands in prayer
For strength to consummate his awful will
On her who bore him—crowned his petted youth
And faithful mate with her richest gifts—
(To find, at last, as Agrippina found
Herself the mother of her deadliest foe)
Athwart the whole broad land, from sea to sea,
And upward from the dwelling of the palm
By sunny shores and islands ever green,
To the bleak mountains, at whose snowy paps
Are nursed the infant rivers that amaze
Ocean herself with their majestic roar.
From every city, village, hamlet, grove,
The voice of lamentation, day and night,
For loved and lost ones, lifts its hopeless wail.
And, hark! from Harp's overcrowded realm
The cry of famished millions, from whose heads
The iron will of this grim suppliant.

Withhold the means whereby, in squalid den,
By patient toil the meagre crust was won!
And, hark again! the burden of that cry
His own giant slaves, in awful earnest,
Press on his helpless horror, Give us Bread!
Oh man of blood! Oh thruster of the sword
Into the grasp of frenzy! God forbid
That we should curse thee for thy bitter wounds;
Remembering Whose vengeance, and, within
That they who take "shall perish with the sword!"
—N. Y. Evening Post.

"PETER" AND "PAUL."

Lines respectfully addressed to Thomas Carlyle, Esq.,
the author of "The American Liar in a Nutshell," who has
lately attempted to show that slavery is merely the
hiring of a human being for life, instead of for the
month or year.

"You hire your servants for life, not by the month or
year as I do."—Macmillan's Magazine.

Out on your "Peter" and your "Paul,"
Philosopher of Chiny-row,
And learn that only half a truth
Is a whole lie, as we well know.
Who wants these crumb German scraps,
But one-third slave and two-thirds fog,
Or paradox sought and found?
Mid darkness in Climmerberg?

No difference, sir, between the slave
And servant, life-time and a year?
Try it! too great philosopher;
Of whips and greeks have you not fear?
"No difference," from his padded chair,
The tolerant sage, with bated breath,
Dogmatic cries: "The difference, man,
That there is between LIFE and DEATH."

God made no slaves; the Heaven above
Is free to all men, king and poor;
There is no special Paradise
To part the rich man from the poor.
All men are free, we English say,
Yet you would break our law divine,
And plead for chaining human souls
Over your waltzes and your wine.

Go to this an evil end
Of a wise life to forge fresh chains
For the poor slave, to make fresh whips
To aggravate a wretch's pains.
Let's hear no more these sophistries,
Or men will cry, and very soon—
"This sage's pedantry grows stale,
And savors of the Paestonian."

—Comic News.

THE CHALLENGE.

IN HONOR OF CHARLES TREMEL.

Listen, world, and you, pale tyrants, tremble!
Far beyond the ocean be it heard!
The wise patriots of our land resemble
Horn-skins of dogs; their weighty word,
Like the thrilling bugle, or like bells
Solemnly from the cathedral peal,
Wakes the drowsy universe, and tells
Truths that must be told to hearts unfeeling.

"Sad may on the scaffold be the queen;
She may perish, nor the world be bettered;
Sadder sights within our land are seen—
Helpless women to the sale-block fettered."

Hear it, weigh it, and then cast a stone
On the pure apostle; aye, then shrink!
Listening to the cracking of thy throne,
Thou art dumb-struck, and to dust thou sinkest.
Brooklyn, Sept. 14, 1863.
—N. Y. Evening Post.

SLAVERY.

O, Slavery! thou art a bitter draught!
And twice as acrid is thy poisoned bowl,
Which taints with leprosy the white man's soul,
Not less than his by whom its drops are spouted.

The Liberator.

THE BOOK OF DANIEL.

BY REV. LEICESTER A. SAWYER.

Importance of interpreting Daniel correctly; Dark sayings
of the Ancients; Methods of Interpreters and dissent
of the Rationalists.

1. Daniel is one of the standards of religious faith,
and an incorrect interpretation of it tends to the cor-
ruption of religion; it is a monument of the past, and
an incorrect interpretation of it makes it misrepresent
the past; it is a notation and illustration of the laws
and methods of God's government, and an incorrect
interpretation of it makes it impute to God laws and
methods which are not his.

2. The ancients were fond of riddles and allegories,
and ancient literature abounds in them. Riddles were
a constant diversion at feasts, and the celebrated ora-
cles of Egypt and Greece were chiefly allegoric and
enigmatic sayings. These were long regarded with
reverence, and studied with attention, but the last cen-
tury has consigned them to neglect, and most of them
are fast passing into oblivion.

3. Sometimes the ancients proposed riddles and dark
sayings, to be guessed and interpreted as simple
trials of skill without any accompanying considerations.
At other times they were accompanied with
stakes, penal conditions, and forfeitures, and their
correct solution was made a matter of the greatest im-
portance.

4. We have an example of this in the riddle pro-
posed by Samson to his wedding guests, the Philistines
of Timnah. The stakes were thirty sheets, and thirty
garments of garments, to be given by Samson to the
guests, if they guessed his riddle, but to be paid by
them to him, if they failed. Proving incompetent
to the task, the Philistines would have lost the stake,
if they had not obtained the help of Samson's wife by
intimidation. By this means, they gained the stake,
to incur still heavier losses by their dishonesty.

5. The riddle of the Sphinx in Greece is an in-
stance of a similar usage among the ancient Greeks.
All who attempted to solve the riddle, and failed,
were killed; (Edipus solved it, and killed the Sphinx.)
The story is mythic, and it is not easy to say with cer-
tainty what it means, but it refers unmistakably to
usages and customs which were real.

6. Had the stories of Daniel been proposed on the
same hard conditions as the mythic riddle of the
Sphinx, the slaughter of unsuccessful interpreters
would have been harmless; but the riddle of the Sphinx
has almost found an antitype in this book.

7. The stories of Daniel far transcend the Grecian
oracles and the most celebrated riddles of antiquity,
in the difficulty of their solution, and in the injurious
effects of the delusions to which they have ministered.
They have withstood the ingenuity and diligence of
1800 years and 64 generations, and maintained their
credit with the masses of Christendom, as genuine ora-
cles. They have been resolved by a direct reference
to God, and to supernatural illuminations and com-
munications from him, and have thereby taught a system
of divine procedure in dealing with men, which is not
conformable to experience, or to fact. This inter-
preted, the past is misrepresented, and men are pro-
portionally misled in their estimates of the present
and future.

8. The early Church Fathers received the oracles
of Daniel as they did those of the priests of Delphi,
or Ammon, with unquestioning faith in their divine
character, and commended them as such to after ages.
The Roman Catholic Church Fathers followed the
lead of the Fathers of more primitive Christianity, in
giving credence both to the oracles of Judea and of
Greece. Luther, Calvin, and the other Protestant
Reformers followed in this respect the lead of the Roman
Catholics. Recent commentators and critics have
generally adopted and passed along the opinions of
their predecessors, as if they were an end of contro-
versy; and many have contributed to their support
whatever considerations the superior learning and logi-
cal acumen of modern times could afford.

9. Sir Isaac Newton, after reading the heavens, and
interpreting the revolutions of the planets around the
sun, and the secondaries around their primaries, ap-
plied his genius and art to the book of Daniel, and
failed. In the kingdom of materialism he accomplish-
ed much—in solving the book of Daniel he accomplish-
ed nothing; but added plausibility and factitious
dignity to old errors, and extended and strengthened
their dominion.

10. The great English commentators, Matthew
Henry, Thomas Scott, Adam Clarke, and others,
adopted the views of their predecessors in regard to the
Hebrew and Christian oracles, and lend the influence
of their great works to extend the empire of delusion
and superstition in connection with religion, and fasten
their cords on all Bible readers. This has been the
general course of thought and labor, but there has
been some dissent. The Rationalists in Germany,
America, and other countries, find no essential differ-
ence between the oracles of Shushan and Babylon,
and those of Delphi and Ammon, and reject both on
the same grounds, receiving them only for what they
are, and allowing them their legitimate uses. They
have boldly denounced the common views of this
book, and other sacred Scriptures, as unsupported by
evidence, inconsistent with facts, and productive of
infinite evil. They demand a reconsideration of ques-
tions that have heretofore been settled on superficial
grounds, and a rejection of all unwarranted assump-
tions from human creeds. They make no war with
faith, but only with fallacy; and this they fight to the
death. Their suggestions have received hitherto but
little attention, not enough to be generally understood.
The principal information which the public have con-
cerning them is derived from the denunciations of igno-
rant and conceited libellers, who regard them as
among the most dangerous deceivers.

11. Truths declared and proved are Titans unbound,
and are not easily suppressed; they demolish them-
selves in the high places of the earth, and assault the
abodes of the celestialists. The Christian Rationalists
are supported by many to have been conquered and
driven from the field. There cannot be a greater mis-
take; they have taken new positions of the utmost
importance in religious science, from which they have
not been driven, and never can be; and have driven
the supporters of old delusion from positions of equal
importance, which they can never regain, and ground
is broken for the precious sowings of truth, which
years to come will cultivate, and the harvests of
which will minister to the wealth, and enlarge the
stores, of all coming ages.

12. The Rationalists are not beaten, nor silenced,
and the world has not seen the end of them. The lit-
tle which they have hitherto done is the preliminary
skirmish to their great battle and world-wide victory.
They have demonstrated the shallowness of common
sophistries, and the unsatisfactory character of com-
mon traditional opinions, and have begun to hold sac-
red history amenable to the laws of all history; it is
pitiful, indeed, if that which is supposed to be divine
cannot stand the tests of the human; it ought to be
stronger in all the tests and evidences of truth than
the productions of man; it cannot be found weaker,
and acknowledged divine.

13. The Rationalists have in some cases made the
wisdom of conventions foolishness, and exposed their
cherished principles and valued results to contempt
and scorn, but they have impaired the dignity and
authority of no truth, and sapped the foundation of
no virtue. They have called attention to principles and
facts, and endeavored to inculcate the Christian les-
son of building our faith on the rock, and not on the
shifting sands of uncertain opinion. They have shown
the difference between knowledge and opinion, and
given the world salutary cautions not to confound
them.

14. Prof. Stuart and Rev. Albert Barnes have re-
plied to the Rationalists in this country, and others in
England, Germany, and elsewhere, all in the same
impotent methods, and as yet all are generally accept-
ed by the adherents of old fallacies as satisfactory.
Future ages will admire the simplicity of implicit, un-
questioning faith, and the power of prejudice, which
could blind the minds of these eminent scholars to a
perception of new truths when fully and finally de-
monstrated, and induce the deluded masses to follow
them.

15. The difficulty of following discoverers and
other teachers in the demonstration of new truths is
well known to every learner and every teacher. It is
not enough for the learner to hear the points of evi-
dence stated, and to have the steps of the argument
traced and placed before his eye; he must hear and
consider, he must read and re-read, he must observe,
and look long and carefully, before the new light
breaks on his mind. This is the price of knowledge,
and the man who will not pay cannot have the com-
modity. But though hard to discover, truth is sure to
win the field, and hold it against the skepticism of
ignorance and prejudice. The ages are soon thick with
examples of human weakness and subjections to tem-
porary delusions; arguments that prove nothing, sat-
isfy prejudiced and interested reasoners, and easily
suffice for the support of traditional opinions, while
irrefragable evidence of new truth is for a time ignored
and discredited. The religious works against the Ra-
tionalists, with Barnes, Stuart, Horne, Tregelles, and
even Davidson, who endeavors in vain to take middle
ground between them and the defenders of the old
views, are affecting examples both of the weakness of
human reason under the blinding and enfeebling
influence of popular prejudices, and of the ability of
learned and acute men to resist advancing light, and
disparage and discredit new truth, after it has been
fully demonstrated.

16. The common interpretations of Daniel are all
liable to the fatal objection, that they either bear their
main positions, or else support them by evidences that
are inconclusive. Such judgments cannot be final; no
judgment can be final, the evidence for which is not
irrefragable. The sciences are all based on irrefragable
evidence, and admit no doubt. The Rationalists de-
mand the same in all the fields of religious inquiry,
and the demand is legitimate, and must be conceded.
The sooner it is conceded the better, but the concession
will not be without withheld.

17. On such evidence the author relies for the re-
construction of Biblical Theories in this work, and
elsewhere, and depends confidently on it for ultimate
and complete success. There is no evidence which
may not be ignored, and thereby fail of its true effect,
and there is none which, on due consideration, can be
permanently resisted. Evidence is born to rule, and
its rule is the rule of reason and of God.

18. Till problems are solved, they are matters of
debate and controversy; contradictory opinions may
be held and maintained about the unknown, and be
perpetrated in for ages; but when correct solutions are
attained, debate and controversy cease. The book
of Daniel has been the subject of infinite debate, and
the most absurd hypotheses have been accepted and
maintained by many in regard to it, because it has
not been fully resolved; but its solution is fully at-
tained, these delusions and debates will cease, and the
truth alone prevail. The experiment has been often
tried. Who questions now the Copernican Astron-
omy, or the Newtonian Philosophy? In older times,
the subjects to which they relate were deemed in-
capable of ever being fully resolved, and the world de-
bated over them for thousands of years. Who pro-
poses now to return to astrology, necromancy, and
magic, those great boasts of the ancients? Their very
names have become odious. Just as little will the
more enlightened Christians of future ages return to
delusions which are now prevalent, and which are
combated with difficulty. The cherished and venerated
errors of ages have in many cases been abandoned
for certain and salutary truths, and the good work
of reforming human faith will go on till all errors are
rejected, and all discoverable truth is attained.

19. The author's method may be pursued to more
remote and higher results not yet thought of, but in-
valuable results are already reached which will never
be abandoned. Truth once demonstrated is master
of its position, and holds it forever.

HORACE GREELY ON THE ABOLITIONISTS.

EDITOR LIBERATOR—I have read the tirade (for
I can call it nothing else) of Mr. Greeley, on the first
page of the *Liberator* of the 27th of August, with
mingled emotions of regret and indignation. His
first attempt is to raise Messrs. Garrison and Phillips
on the highest pinnacle of fame, manifestly with the
intention that their fall shall be the more signal, and
finally leave them both in the ditch. "I readily ad-
mit that there was a work for this school, and that
they have done it at least faithfully. But it is not
true—it is very far otherwise—though Mr. Phillips
constantly assumes his self-evident verity, that the great
anti-slavery revolution of our age and time owes its
existence mainly or wholly to Mr. Garrison and his
school." Here he admits that there was a work for
this school, and that they have done it faithfully.
But he does not, for he could not, tell us of any
other school or party that had "labored faithfully,"
or labored at all, in this great cause that has rocked
the nation like the upheaving of an earthquake for a
quarter of a century. "But it is not true," he says
that "the great Anti-Slavery revolution owes its ex-
istence wholly or mainly to his school." Marvellous
truth. But to whom do we owe "wholly or mainly"
the honor or dishonor of commencing this revolution?

Certainly not to the man that admitted, not long since,
that a State would have a right to re-establish slavery
where the Federal Union has set the slave free. Mr.
Garrison and his coadjutors took the nation, dead in
trosses and sins—the Church, the State, and the
rabble hitherto to the cur of slavery, each and all pull-
ing with might and main in one direction, down to
destruction and ruin—and proclaimed, with trumpet-
tongue, the danger ahead, and for a third of a century
have ceased not to urge the justice and duty of im-
mediate and unconditional emancipation, with a vehemence
and perseverance unequalled by any other men in any
other cause. And now, as daylight seems to glimmer
in the distant horizon, harbinger of approaching day,
the discovery is made that Mr. Garrison has had little
or nothing to do in bringing about this great revolution;
for Mr. Greeley tells us, "the revolution would have
occurred without them," meaning Messrs. Gar-
rison and Phillips. If this be true, the world is in-
debted to Mr. Greeley for the discovery, and it would
be no great marvel if he should make the further dis-
covery that the Gospel would have been preached if
Jesus Christ and his followers had not commenced
it—that the Reformation would have been commenced
and carried through if Martin Luther had never been
born—or that the American Revolution would have
commenced and been carried through if there had been
no Ames and Hancock, nor Warren nor Jeffers-
on, nor Horley, to set the machine in motion. But
enough. If Mr. Garrison or Mr. Phillips needed any
defense, it would be from a more able pen than mine.
That posterity will do them justice, there is little to
fear. That they will be ranked among the greatest
benefactors of our race, there is just as little to fear.

Mr. Greeley's pitiful charge of Phariseism, coming
from any other quarter, would not be worth noticing,
and is about as appropriate and about as false as the
Jews' accusation against the Savior: "Said we not
well that thou art a Samaritan, and hast a devil?"
If the Administration, or Mr. Greeley and his com-
peters had done anything in the cause of human lib-
erty—anything that has hastened the overthrow of slav-
ery—God forbid that we should withhold the meed of
praise! And I am not without my fears, that when the
future historian has placed to the credit of the State
and the Church all they have done in the great cause
of emancipation, *par principe*, against what they
have not done when they might, and thus have saved
half a million of lives and two thousand millions of
money, the credit will appear very small. But I would
welcome emancipation from any motive, and at any

cost. The pioneers of this great cause have not la-
bored for the honors of the world or the emulations
of office, and whatever their sufferings or persecutions
in the past, in the hearts of the good of every land
they will live forever.
Springfield, Vt. JESSE STEDMAN.

ESSEX COUNTY A. S. SOCIETY.

A meeting of the Essex County Anti-Slavery So-
ciety was held in Danvers, at the Town Hall, on
Sunday, day and evening, 4th inst. The meetings
were addressed by Parker Pillsbury, E. H. Hey-
wood, John Cutler, Thomas Haskell, and others.

On motion, it was voted to choose a Board of Of-
ficers for the ensuing year. Chose Joseph Merrill,
Caroline Putnam and Isaac W. Roberts a Committee
to nominate a list of officers.

On motion, it was voted, that Parker Pillsbury, C.
L. Remond and E. H. Heywood act as a Business
Committee.

Chose Joseph Merrill Secretary pro tem.
The Committee on Nominations presented the name
of James N. Bufum of Lynn as President, and the
balance of the officers of the past year.

The following resolutions, presented by the Com-
mittee, were adopted:—

1. Resolved, That slavery, and its grim shadow,
prejudice against color, were the causes of the present
wasting war; and were no less the sin of one of the
contending parties than of the other.

2. Resolved, That under the Divine jurisdiction,
penalty for sin is never suspended while the commis-
sion of the sin lasts; and so we have no right to hope
or pray for the end of our terrible calamity, until we have
wholly repented of and put away the sin and crime
for which it is the natural and just retribution.

3. Resolved, That the Southern barbarians and
brutalities, so fearfully poured out on the Northern
soldiers, by both men and women, (especially women),
are but the legitimate result of Northern teaching
and association—inasmuch as the schoolmistress and
schoolmaster, the missionary and the minister, have
been furnished by Northern schools, colleges, theo-
logical seminaries and churches.

4. Resolved, That the boasted Phariatic superior-
ity, so manifest everywhere in the North towards the
South, while both are reeling under the divine judg-
ments together, and the cruel and proscription spirit
still cherished towards the colored man, in excluding
him almost universally from equal participation in
the privileges of acquisition, as well of education and
culture, as of wealth, not even permitting him to bleed
and die in the war on any terms of equality with his
white fellow-soldier, are indications most unmis-
takable that, as a people, we are not yet in the path
of safety and salvation.

5. Resolved, That it is the solemn duty of the peo-
ple and the government to provide and enact that im-
mediate and untrammelled freedom be proclaimed to
every slave in every State and Territory of the na-
tion; not as a "military necessity," or political expe-
dient, but as an act of penitence and righteousness on
their part, and of humanity and justice to the long-
enslaved victims of our cruelty and crime.

The meeting in the evening was unusually small,
in consequence of the inclemency of the weather.
Many were disappointed in not hearing Miss Antho-
ny, but the storm prevented her presence in the evening.

Those who had the good fortune to be present were
richly paid in listening to Mr. Pillsbury on "The
Cause of the War." It was one of his happiest ef-
forts. We only regret so few heard it. The meeting
adjourned to the call of the President.

JOSEPH MERRILL, Sec'y pro tem.

MRS. GAGE'S LETTERS FROM SOUTH CAROLINA.

(Correspondence of the New York Tribune.)

PARIS, ISLAND, Aug. 29, 1863.
The cotton crop (by the negroes) is said to be
doing well, the bolls near the ground opening, and
in a few sunny spots picking has already commenced.
Two heavy rains this week have put it back, and
made the snowy rolls look unpromising. The corn
is excellent, and out of the reach of storms or bugs.
Whenever the negroes do a good deed, it should
find a chronicler; not that their good deeds are any
marvels in themselves, but because of the opinion
"that no good thing can come out of this Nazareth,"
and because of those who have hardened their
hearts to believe a lie, that they may be obliged to
change their opinion.

Two weeks ago, at our old church, I told the peo-
ple there assembled that I had read in the Northern
newspapers that the colored laborers on Lady's Is-
land, Port Royal, and St. Helena, had contributed
of their stores of vegetables and garden products to
the hospitals, and suggested that Paris Island should
not fall behind in good works and charities, and ex-
pressed a hope that they would each contribute their
mite to aid the wounded and sick soldiers. I did not
urge the matter much; I could not have the heart
to do it, for our whole island seemed like a hospital
—small-pox, chicken-pox, fevers, and all manner of
diseases incident to the extreme hot month of Aug-
ust prostrating them.

What do you think these "descendants of baboons
and monkeys" did? Before they left the
church, they quietly laid their plans, and on the
Thursday following, a fair wagon-load of sweet po-
tatoes, pumpkins, tomatoes, chickens, eggs, ochre,
green corn, and melons, was sent up on a row-boat
to Beaufort, and deposited at the doors of the hospi-
tals.

It was a small offering, but it was their best, and
given with a heartiness and good-will that might put
to blush many a larger and more costly offering of
land and cultivated children of Father Adam.

Put this little item into your pockets, you who ap-
ologize for New York mobs; you who help to burn
down colored orphan asylums, and murder and hang
negroes; you who hate and despise the black man,
and would herd him into a pen, and drive him of every
right, and make him your dog to follow you, your horse
to carry you, your ox to plow your corn; take this item
and ponder it, remembering that though you may have
all things else which this negro has not, yet "wanting charity"
ye are nothing.

The virtues of the emancipated negro are the in-
herent growth of his humanity; his vices are the
teachings of slavery—by both precepts and example
from the white man—and nothing astonishes me
more, as day by day I read in the lives and charac-
ters of these people the records of that accursed in-
stitution, than that they have one vestige of virtue left.

Old Flora tottered in to see me last Sabbath, to
have me read a "chapter" to her. She says she is
eighty years old, and has thirty-seven grand-child-
ren.

As we talked, she, as do other old folks, ran on
garrulously of old times.

"You know old big house, Missus, where'm I
dat used to be ole nuss house. I been ole nuss dis
many year. Oh, oh, so long, Missus. You seen to
have a pulpit in de nuss-house, and when de Sun-
day com, him get a preacher from Beaufort or some
colder town, and we'd beautiful service."

"Did you have many children to nurse?" I
asked.

"O-o-h! Missus, many children; plenty, plenty,
mab' a hundred, all one time. Massa like de
children, more de nussery 'im use to say. 'Cay's
had too many, old Flow, you tell dem wenchies; gi-
me de children, and I'll feed em and cloth him.
Hurry 'em up, Flow, can't get too many children.'"

Oh God! what revelations these are of human
nature and crime! The pulpit on Sunday; the
nursing house six days in the week; the nurse house,
where the child of three weeks old was thrown,
when torn from its mother while she was driven to
the cotton field; the nurse house, where these hu-
man animals were to be reared for the auction-block,
infants to cry themselves into raptures and deformity,
to gulp down sour hominy soup instead of their
mothers' milk, and to suck at a mouldy bacon rind
instead of the breast provided by nature. The nurse
room, where one half of the stock died and was car-
ried out at night, and buried in the "live oak bush"
by the light of the pine knot torch, by those who
doubtless uttered a prayer and a thanksgiving to the
good God for the deliverance of the little one, with
every spadeful of earth thrown over its body.

Yes, a pulpit and a minister once a week must
have seemed a purifier of this pest-house of his own
creating, to Massa Tom. Old Flow was born here,
and until too old was a house-servant. Out of
twenty-two of her grand-children, said to have been
born of one son and daughter in-law, only four live
to tell their tale of misery.
F. D. G.

CARLYLE ANSWERED. A correspondent of the
Tribune has handsomely translated Carlyle's *Liar*,
"The American Liar," as follows:—

"Paul of the South (to Peter of the North).—Peter,
you have allowed me to rule you these three score
years; let me ask one thing more; to hold and enjoy
and buy and sell my concubines, and the children
they bear me, as freely at your doorsteps as at my
own."

Peter.—"I acknowledge, Paul, that I have yielded
much for the sake of peace these three score years,
but this last request—"

Paul.—"What! you whining hypocrite! you hesi-
tate! Then I'll beat your brains out!" (And trying
dreadfully ever since, but cannot yet manage it.)

EMPLOYMENT OF NEGROES IN THE REBEL ARMY.
A joint committee of the Alabama Legislature, just
adjourned, reported a resolution in favor of the pro-
position to employ slaves in the military service of
the Confederate States, which proposition, we per-
ceive, is favored by many of the presses of Mississippi
and Alabama. After discussion in the Alabama
House, the resolution was adopted by a vote of sixty-
eight yeas to twelve nays, after striking out of the
"military" before service, and "soldiers" at the end
of the resolution. The resolution was amended, and
as follows:—

"That it is the duty of Congress to provide by law
for the employment in the service of the Confederate
States of America, in such situations and in such
numbers as may be found absolutely necessary, the
able-bodied slaves of the country, whether male or
female, and of all ages, and of all colors, as privates,
sappers and miners, cooks, nurses, or team-
sters."

In this form it can see no objection to the resolu-
tion.—*Savannah (Ga.) News*, Sept. 2.

WHAT IS AN ABOLITIONIST? We find the follow-
ing definition of the term "abolitionist" quoted from
the *Southern Literary Messenger*, a Richmond publica-
tion:—